

REQUEST FOR PARDON

Hadrat Maulānā Muftī Ahmad Sāhib Khānpūrī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَسْلَامٌ عَلَى عِبَادِهِ الظَّنِيفِ، أَمَا بَعْدُ:

This servant is presently seventy seven years old. The purpose of man's entire life is to spend it in preparation for the journey to the Hereafter. One does not have to be young or old to undertake this journey. There are many elderly people who have buried their grandchildren and great grandchildren. And there are many youngsters who were not able to see their own children. Therefore, the fact of the matter is that there is no moment in which concern for the Hereafter could be disregarded. However, old age is that part of a person's life which demands this concern the most. If a person spent his past life in heedlessness, he can at least turn his attention fully towards making preparations for the journey to the Hereafter.

There are many angles to making preparations for the journey to the Hereafter. However, the most serious of them is that of the rights of fellow humans because these cannot be pardoned without obtaining the pardon of the person who has a right over you. Rasūlullāh sallallāhu 'alayhi wa sallam said: "The person who owes a right to his fellow brother as regards his honour or anything else should have it pardoned today before the arrival of a time when there will be neither dīnār nor dirham."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَتْ لَهُ مَظْلَمَةً لِأَخِيهِ مِنْ عَرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ. الحدیث (رواہ البخاری: ۲۴۴۹).

In the light of the above, I present the following to my friends, relatives and associates so that I could make up for what I missed.

There are two types of rights which we owe to fellow humans: (1) monetary, (2) non-monetary.

As for monetary rights and dues, by the grace of Allāh ta'ālā I have always endeavoured to fulfil them and remain free from them. Nonetheless, it is possible that I do not recall some of these rights. Therefore, if there is any person to whom I owe anything of monetary value and which I have forgotten, I kindly request him to remind me of it. If I recall it, I will – inshā Allāh – fulfil it.

As for non-monetary rights and dues, e.g. I may have said something to someone without justification or offended him in any way – whether directly or indirectly, whether I initiated such an offence or said it in response to what he said and transgressed the lawful limit in this regard – or caused physical harm to anyone (there is a greater possibility of such rights), then I submit humbly before all such people and beg them to pardon me either by taking a monetary recompense from me or by pardoning me for Allāh's sake. I will be grateful to them in both situations for they would have freed me from reckoning in the Hereafter. In the case where they pardon me, I will continue making du'a' for them because they have been additionally kind to me.

I was occupied in issuing fatāwā for quite some time. It was always my practice to try and remain within the limits of the principles of academic differences and the boundaries of our creed. As far as possible, I abstained from targeting persons and individuals. It is not easy to remain within the limits on such issues. Therefore, despite my efforts in this regard, I may have crossed the limits and my pen or tongue may have offended someone. I therefore make the same request to those with whom I had academic or theoretical differences.

The Hadīth contains great merits for accepting the apology of a fellow Muslim and pardoning him. In fact, Rasūlullāh ﷺ states in one Hadīth that when a person apologizes to his fellow Muslim and the latter does not accept his apology, he will be committing a sin similar to a person who acquires something by unjustifiable force.

عَنْ جُوْدَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اعْتَذَرَ إِلَى أَخِيهِ بِمَعْذِرَةٍ فَلَمْ يَقْبَلْهَا، گَانَ عَلَيْهِ مِثْلُ خَطِئِهِ صَاحِبِ مَكْبِسٍ. (رواہ ابن ماجہ: ۳۷۱۸)

I therefore make a humble request to my friends, relatives and associates that in the light of the above, they must take recompense from me or do me the favour of pardoning me. I also request them to make du'ā' for me as far as possible.

May Allāh ta'ālā reward them with the best of rewards.

I am in need of your pardon.

Aḥmad Khānpūrī – may Allāh ta'ālā pardon him.

12 Rabi' al-Awwal 1442 A.H.

30 October 2020